

less and tyrannical authoritarian state, the next paragraph, which had strong support from all concerned, said:

"Recognition of the limitations under which Christians must live and work in many nations does not mean that one form of government is as good as another, that Christians may be indifferent to the nature of political institutions. It is possible for a Christian to live (or die) with integrity under any political system; it is possible for the Church to obey its Lord in all kinds of external circumstances. But some political structures are more favorable than others for the development of responsible citizens. Mature Christians may grow in grace and courage under oppressive governments. But under such governments, churches may be rigorously limited in their education of the younger generation, in their opportunity for public witness, and in their pastoral service to the community. Love for the neighbor must move Christians to use whatever opportunities may exist, to work for political institutions which encourage participation by all citizens, and which protect both the person's freedom of conscience and his freedom to express his convictions. No present difficulties justify Christians or churches in acquiescing in either old or new forms of tyranny. Where emergencies may seem to call for temporary authoritarian regimes, let all who support them be warned that power corrupts, and that those who assume it will usually try to keep it. In recent times we have seen on a vast scale the use of methods of terror under many systems on the part of political authorities to preserve their power. There is no greater desecration of the human in men than to intimidate and torture them in order to force them to obey the political authorities against their consciences."

More could be quoted, but these paragraphs indicate the dual effort made at New Delhi to: (1) avoid the institutional absolutism that prescribes impossible patterns for nations and suggests that Christians can have a true vocation only under our familiar forms of the democratic state, and (2) to point out the ways in which Christians and churches should seek to keep all institutions under judgment while they work and pray for the development of political structures that adequately serve both social demands for order and justice and needs of the person for spiritual, cultural and political freedom.

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